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religion. He shows that the book is the prototype of all the later apocalyptic literature and that it represents the religious and political opinions of the Asidæans, as over against the Hellenizing Sadducean Jewish notables. We should note that the *Hasidim* of Daniel, unlike the later zealots, lay down their swords as soon as their religious freedom is guaranteed. The book of Daniel cannot be valued too highly as a testimony regarding the religious views prevalent among the Jews during the first half of the second pre-Christian century.

Lack of space forbids a detailed discussion of Marti's text criticism and exegesis. It should be noticed, however, that his interpretation of the passage relating to the Son of Man (8:13) is in exact accord with modern critical thought. He shows very satisfactorily that this figure applies, not to a concrete individual Messiah, but to the people "of the Saints of the Most High," *i. e.*, to the faithful Jews who as a unit are to be eventually the Messiah-nation. The emphasis in this passage is not on the individual person seen by the seer, but on the fact that this person resembled a *human being*. It is this human characteristic of the vision which points to Israel as a whole, in contrast to the bestial types which represented not heathen *individuals*, but nations.

It should be noted in conclusion that the tendency of all recent critical exposition of the book of Daniel has not been, as many orthodox scholars would have us believe, to belittle, and thus to destroy, the force of one of the most popular books of the Christian church, but rather, by leading the conscientious student to a true estimate of the meaning and importance of the work, to emphasize its real value and position in the development of the Israelitish religion. Jerome himself must have had a faint idea of the comparative unimportance to Christian faith of the historical authenticity of the Daniel data, when in his explanation of 11:36-45 he remarks: *Pone haec dici de Antiocho, quid nocet religioni nostrae?*

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A NEW HITTITE INSCRIPTION.¹

The first of the publications of the "Deutsche Orient-Gesellschaft" is a thin *Heft* devoted to the remarkable discovery by the German Expedition at Babylon, under charge of Dr. Koldewey, of a stele containing on one side a fine bas-relief of the Hittite god who carries the thunder-bolt as his emblem, and on the other side a long and well-preserved inscription in the Hittite characters. It is evident that this stele, over four feet high, a foot and a half wide, and a foot thick, was a trophy brought from the Hittite territory, for it is wrought from the same rather

¹ DIE HETTITISCHE INSCRIPT GEFUNDE IN DER KÖNIGSBERG VON BABYLON AM 22. AUGUST 1899 UND VERÖFFENTLICHT VON DR. ROBERT KOLDEWEY. Mit einer Abbildung und drei Tafeln. Leipzig: J. C. Hinrichs, 1900. 8 pp. and plates; folio.

coarse dolerite, or basalt, of which the Hittite bas-reliefs and other monuments found in Asia Minor were made.

Neither Dr. Koldewey nor Dr. Delitzsch, who provides a short introduction, attempts anything more than the mere figuring of the monument, and a careful copy of its inscription, with some notes on the separate characters. There is no effort at translation, nor suggestion as to the general drift or nature or date of the inscription. Everything except the mere presentation of it is left for further investigation.

The god represented is doubtless the principal male divinity of the Hittites, called by them Teshub, and corresponding to the Phœnician Resheph, the Syrian Adad, the Babylonian Ramman, and probably the Armenian Khaldi. He is the same as the Lydian-Karian Zeus Labrandeus. Whether he was originally a Hittite deity is not certain; indeed, he seems to have been worshiped under very nearly the form we here find at an earlier period than any for which we have any sure literary evidence of the emergence of the Hittites. He not only appears under precisely this form on a bas-relief found at the Hittite mound of Senjirli, with his ax held over his head, his thunderbolt in the other hand, and his sword in his belt, and on numerous Hittite seals, but the same god essentially in attitude and attributes is found in Babylonian glyptic art of 2000 B. C. or earlier, apparently, however, as an introduced deity.

This monument from Babylon probably does not belong to an early period of Hittite art. The inscription is incised, as on a few inscriptions, notably the bowl found in Babylon now in the British Museum, and on a stele belonging to the Metropolitan Museum, and is not in raised characters, as on the stones from Hamath. This probably indicates a comparatively late date. It is interesting to observe that a portion of the first line has been erased, and fresh characters engraved in the depressed space. These twenty characters are more carefully made than is the body of the inscription, and it is notable that they are rather more than less pictorial in their style. Thus a human head is drawn with great care. We then have probably two dates, and one king's name, perhaps, substituted for an earlier one. A similar erasure, but not re-engraved, appears on the larger of the Hamath inscriptions. The present writer does not believe that it is of much use as yet to attempt any translation or even guess as to the contents of the inscription, nor does he put as much faith as Dr. Delitzsch seems to do in the essays in this direction by Dr. Jensen.

It would appear that Dr. Koldewey has not made any special study of other Hittite inscriptions. Indeed, he did not go to Babylonia after Hittite, but after Babylonian, monuments. A number of the characters which he marks as appearing but once are found in other inscriptions. His No. 7, which he describes as a human head with a little rod in its mouth, really shows the tongue protruding. We are indebted to him for some plausible suggestions. A character (No. 25) shaped like a

rounded W, which has been called a serpent (found on the clay impressions of seals at Nineveh and elsewhere), he calls a handle with hooks to carry two weights. We question, however, whether the half circle with the lower ends looped up (No. 9) can be a noose (*Schlinge*), as the loop is often too angular; and the "bow" (No. 24) appears to be a wild guess. But these are small matters. This *Hefst* simply presents more material for such men as Sayce, Hommel, Jensen, Peiser, and Messerschmidt to use in the delayed solution of the Hittite riddle.

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